

# The Sanguinist

Voice of CATHOLIC ACTION

Saint Joseph's of Indiana COLLEGEVILLE,  
INDIANA



## THE MYSTERY OF INIQUITY IS ALREADY AT WORK

It was but a few years after Christ's Ascension into Heaven when St. Paul wrote these words to the people he had converted in Asia Minor, the Thessalonians. They were highly disturbed by the notion that the end of the world was at hand, and the Apostle writes to reassure them that this event is to be preceded by certain definite signs which have not yet appeared (i. e., at the time he writes). One sign is the "apostasy", apparently a religious revolt of unparalleled magnitude. Another is the appearance of Antichrist, "the man of sin—the son of perdition."

These things belong to the future, but even now, adds St. Paul, "the mystery of iniquity is already at work" and will so continue until a certain obstacle whose nature is not made clear to us "is gotten out of the way." With the obstacle Antichrist will appear, the mystery of iniquity will have its full effect, and the end of the world will be approaching. (II Thess. 2:1-12)

Like Antichrist himself the mystery of iniquity is an evil associated with the events which are to precede the end of the world; but it is **already** operative. The Apocalyptic forces which will make the last days a time of horror do not belong exclusively to the far distant future. They are already at work, though in an obscure and dark manner.

Hence, the mystery of iniquity. It is beyond human intelligence. Man's knowledge is limited in scope even in human affairs. There are degrees of goodness which we cannot understand. No man can grasp the surpassing excellence of the angelic nature, much less, the infinity perfection of God. Likewise, there are depths of evil which mortal mind cannot fathom. Even the malice of human sin is not fully comprehensible to us; for, in a sense, it is infinite. Its frightfulness lies beyond our imagination. Sometimes terrified saints have been permitted a brief glance at this unspeakable thing and they come out of their meditations in a cold sweat, gasping with horror.

If we cannot understand human sin, how much less can we understand the mystery of iniquity! For even though we could comprehend the full moral evil

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### WE'RE FOR—

God in all Campus activity.  
Frequent Communion and frequent Confession.

Conscience and moral law in Church, on the Campus, on a date, in the court rooms of this nation and all nations.

Rights and DUTIES where they belong.

Plenty of laughs, in the right places about the right things.

### WE'RE AGAINST—

Sleepy, sloppy Catholics.  
Two sets of morals, one for Sunday, one for weekdays.

Chiselers, phonies, stuffed-shirts.  
Griping.

Racists and Racketeers (in or out of labor unions).

Anything that is wrong (to be more fully specified as occasion demands.)

# On Your Prayer-bones, Men

The Church Unity Octave will be celebrated at St. Joe from January 18th, the feast of St. Peter's Chair at Rome, to January 25th, the Feast of the Conversion of St. Paul. This is an octave, eight days, of solid prayer for the return of the whole human race to the Unity of the Church of Christ.

Originally, this octave of prayer for this intention was begun at Graymoor, New York in 1899. It was then that Father Paul James Francis, a clergyman in the Protestant Episcopal Church, founded at Graymoor a community of Anglican friars and nuns following the rule of St. Francis.

The original form of prayer for the Octave has never been changed, for this Anglican community was even then using the same prayers for the reunion of all Christians with the Holy and Apostolic See of Saint Peter.

The first tangible results of the Unity Octave was the corporate submission of the entire community of Graymoor itself to the see of Rome in 1909. By authority of Pius X it has been since known as the Society of the Atonement, and lives according to the rule of the Third Order of St. Francis, and has for its principal purpose the work for Christian Unity. The same Pope solemnly blessed the Church Unity Octave in December 1909.

A special form of prayer will be made available to all who make the Octave. These prayers will be recited each evening during benediction.

Each day of the Octave the prayers are said for one of the following intentions. From these you can see the magnificence of the purpose for which the Octave was instituted, and the importance of every sincere catholic man taking an active part.

Jan. 18. The return of all the "other sheep" to the One Fold of Peter, the One Shepherd.

Jan. 19. The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20. The Submission of Anglicans to the Authority of the Vicar of Christ.

Jan. 21. That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."

Jan. 22. That Christians in America may become one in communion with the Chair of St. Peter.

Jan. 23. The return to the Sacraments of all lapsed Catholics.

Jan. 24. The Conversion of the Jews.

Jan. 25. The missionary conquest of the world for Christ.



# TO SEE OR NOT TO SEE . . . .

## If It's A "B" Movie ---

This troublesome subject has been analyzed in the American Ecclesiastical Review by one of the foremost theologians in the country—Father Francis J. Connell, C.S.S.R. Father Connell furnished the following general summary:

1. Pictures classified as C movies must be avoided by all persons under the pain of mortal sin.

2. An A-1 or A-2 picture can be attended by all adults safely, apart from very exceptional cases.

3. A person would commit a mortal sin by attending a B picture that constitutes for him a proximate occasion of grave sin.

4. People are bound in conscience to assure themselves of the lawfulness of attending a picture before going to see it. A person who would habitually and frequently go to see pictures without taking such precautions would ordinarily be guilty of grave sin.

Note well: A CATHOLIC IS BOUND IN CONSCIENCE TO FIND OUT THE CLASSIFICATION OF A MOVIE BE-

FORE GOING TO SEE IT; and C PICTURES MUST BE AVOIDED UNDER PAIN OF MORTAL SIN; the chief problem remaining for we adults is when we may not see a B movie.

Father Connell found that some pictures are classified "B—Objectionable in part" because they defend or make attractive such crimes as suicide, dishonesty, or divorce. In about half the cases, he found, the picture is "objectionable in part" because there are scenes in it which contain dangers of arousing thoughts or emotions or actions against purity. Yet the greater part of such a picture may be safe for the average person. It may even contain some very inspiring scenes.

Should we see it, or shouldn't we? That, replied Father Connell, is a very difficult moral problem, in which "each individual case must be considered." It depends upon the person. Thus, a certain picture might be a proximate occasion of sin to one customer, and either a re-

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For the convenience of the students, a schedule of movies showing in Rensselaer will be posted every week on the bulletin board of each resident hall. When possible, the schedule will be accompanied by the Legion of Decency rating.

## In The Pink and Frequent Communion

"I can now put more time on my studies. Before I began the practice of frequent Communion my mind was distracted when I tried to study, usually by evil thoughts."

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"The only time in my college career that I have been successful in all my examinations was when I made the only novena I have made before examinations."

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"With the aid of frequent Communion I have passed all my examinations. And I believe that it has kept me out of automobile accidents; I always pray that I will have none."

"It leaves me in a fine mental condition and makes me think."

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"It has caused me to deny myself the comfort of good rest in the morning; and it has brought me closer to God and put me in a more favorable position to ask favors of Him."

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"Holy Communion has been the answer to all my problems of life. Take your troubles to the Communion rail with you every morning and you will leave the Church relieved."

**More About - TO SEE OR NOT TO SEE . . . . .**

mote occasion or no occasion at all to another.

For instance—an intelligent Catholic who grasps firmly and fully the evils of divorce might see a picture in which divorce is condoned, and not be in the least affected. Another Catholic, with less understanding, might be induced by the picture to think that the Church's stand on divorce is too strict.

Another example—a person of advanced age wouldn't be affected by high-pressure love scenes, except to laugh or be disgusted. A younger person might be led to sin. And again—scenes which would not endanger the virtue of married folks might be perilous in the extreme to the unmarried.

So Father Connell observed: "If the picture is a proximate occasion of sin

for you to see it; seeing it would not be a sin—at least not a grave sin." And he added that if the picture is a proximate occasion of sin, you would commit sin by going to see it.

Wrote Father Connell: "The chief point...is that before going to see a picture a person must have a reasonable positive assurance that it will not be dangerous to his spiritual welfare."

Altogether, Father Connell found: "ONLY RARELY COULD ANY CATHOLIC BE JUSTIFIED IN ATTENDING A 'B' PICTURE..." As for 'C' (Condemned) pictures, Father Connell asserted: "IN PRACTICE, A PERSON COULD BE UNHESITATINGLY CHARGED WITH MORTAL SIN FOR GOING TO SEE EVEN ONE SUCH PICTURE."

**More About - THE MYSTERY OF INIQUITY . . . .**

of a degraded criminal, a parricide, a traitor, a pervert, yet the ultimate secret would still elude us.

Obviously it is no easy task to even try to identify the smallest portion of the total of these forces for evil already working such abominations in the sight of God. But some of the forces in the contemporary scene which are at least the pawns of Satan and His unspeakable Kingdom of evil can be noted with relative certainty.

Communism is one of these. It opposes the work of Christ; indeed it is the unique example in all history of a total war against Divinity. "For the first time in History", wrote Pius XI, "we are witnessing a struggle, cold-blooded in purpose and mapped out to the last detail, between man and all that is called God." To accomplish its evil purpose communism uses a propaganda so truly diabolical that the world has perhaps never witnessed its like before.

Another force, perhaps even more insidious than all else, is Catholic Conformism. A bold enemy, who declares his opposition, who attacks openly, can be warded off and defeated. Catholic conformism is not open, nor is it easily spotted. It is supremely difficult to oppose, because often it is neither seen nor heard until it has worked its evil.

Catholics are bound to judge all things in the light of eternity, from the viewpoint of the supernatural, in the light of Christ's life, work and words. Con-

sequently, a Catholic, like his divine counterpart, is bound to come into conflict, openly and profoundly, with the world in which he lives. He cannot be part of it, nor tolerate its evil.

Catholic Conformism does. It does not judge the policies, politics, economics and so forth, of this world by divine standards, but complies with, often identifies itself with evils, in order not to 'cause trouble' or 'instigate persecution', or suffer financial embarrassment. The leaven is no longer such; the forces of good is identified with the mystery of iniquity.

One day our Lord told His hearers that they would have to make definite choice between the service of God and the service of evil. "You cannot serve God and mammon." It is easy to understand why this choice is necessary and unavoidable. The pursuit of this world is a very demanding occupation. It tends to claim all a man's energies and dictate all his choices. Those who love the world and its wealth and glitter must live a certain particular life or else they will not be successful in their quest. Wealth has its own ethics which is in no wise consistent with the ethics of a Christian life.

All of us must sooner or later choose. A true Catholic will remember that "Christian" is just another way of saying "Christ-I-am" and will thereby realize that he has a cross to take up and bear in eternal opposition to the evils in which he must live and breath.